

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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Saturday, Feb. 1, 1862.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862

(Continued from page 55.)

Elder J. S. BROWN: The Nottingham District is composed of the Nottingham, Derbyshire, Leicestershire, and Lincolnshire Conferences. Nottingham is presided over by Elder J. D. Chase, and Elder J. C. Rich travels in it. Elder Aaron Nelson presides over Derbyshire, and Elder Henry Duce travels in that Conference. Elder Abraham Orme presides over, and Elder James Payne travels in the Leicestershire Conference; and Elder John Lindsay has been travelling in and acting as President over the Lincolnshire Conference. There is an increase of the Good Spirit among the Saints, and the Elders mentioned have been trying to spread the knowledge of the Gospel among the people and to win souls to the truth. Many of those who were cold and almost dead twelve months ago are now animated with fresh zeal and are bearing strong testimonies to the truth as in times past. Many have been added to the Church by baptism, some of whom have been the children of parents who believed the Gospel. The meetings generally have been well attended by strangers. The brethren met with a little opposition last summer when preaching out of doors in Leicester and Burton-on-Trent, but they gave way rather than have any disturbance. Still they have been blessed in their

labours in out-door preaching. The congregations some twelve months ago in Nottingham were usually 100; now they number perhaps 500 on an average, many of whom are strangers. Where there have been hard feelings in times past among the Saints, they feel to forgive and be forgiven, and their confidence in the Presidency and the brethren labouring among them is increasing. Strangers often come and visit me at my lodgings, inquiring concerning our principles. The prophecies of Joseph concerning the revolution in America have had an influence for good there as elsewhere; and though the Saints are very poor, in consequence of trade being so bad, yet there has been no better time for doing good in that District than the present, since I became associated with it. My own health has not been so good as I could have desired, and I have been compelled to lie by a little; but I feel first-rate in the work, and desirous of doing all in my power to roll on the purposes of Heaven.

Elder J. M. KAY: I feel well in having the privilege of representing the Manchester District. It comprises the Manchester, Liverpool, and Preston Conferences, which are as well known as any other three Conferences in the Mission; for they are about the oldest

in it; and we can boast, if it is any cause for boasting, that we have the oldest members in the Mission, some of them having been nearly 25 years in the Church. Elder W. H. Dame presides over Manchester, Elder E. L. Sloan over Liverpool, and Elder Thomas Liez over the Preston Conference. There is one Travelling Elder in the three Conferences besides myself—Elder R. A. McBride, who has been labouring in the Manchester Conference. I have laboured in that District since I landed in this country, and have not been in any other field of labour. The brethren presiding over the Conferences are united with me, and we love each other better now than we did a year ago, because we know each other better, are desirous of doing good and endeavouring to stimulate the brethren and sisters over whom we preside to works of righteousness. The District does not number so many members now as it did some years ago; for I can remember when Manchester Conference alone numbered 3,000; but many have emigrated, and some have fallen aside. Still our progress has been very satisfactory, and the Lord has blessed our labours, 249 having been baptized in the District during the year. About 150 emigrated last year, and we expect that about 300 more will leave next spring. Trade is very bad in that locality, but the Saints seem determined to gather home. They feel that the prophecies are about to be fulfilled, and they are struggling to flee from the tribulations coming upon the nations. The local Priesthood feel well in the different Conferences and Branches, and are labouring to forward the work. Personally I never felt better in my life than during the last six or eight months. I feel willing to do anything that is right, and to stay in these lands as long as I am required to do so. We may just as well feel satisfied to stay, for it will do us no good to fret about home. We are on the Lord's business; and if he does not take care of our families, it is not our business. I feel thankful they are where they can be protected in righteousness and preserved from the unholy influences that are operating so banefully upon this generation. My heart's desires are to do good, and

nothing but good. God bless you all! Amen.

Elder GEORGE HALLIDAY: I am glad to see my brethren here, but sorry that I am not able to give a representation of my District such as I would like. The South District is but the skeleton of a Conference. It numbers about 650. The Wiltshire Conference is presided over by Elder T. O. King, with Elder C. H. Rhees as Travelling Elder. Elder Warren S. Snow has been assisting them with his counsels and labours, which have been appreciated. Elder W. H. Pitts presides over the Land's End Conference, which is confined almost to one Branch. There is a great want of men there to preach and carry the Gospel among the people, Elder Pitts having to do it nearly all himself. The South Conference is presided over by Elder Robert Hodgert. There is a chance to preach the Gospel in every part of the South Conference, except Bath and Bristol. The filth and scum of the old "Anti-Mormon Association" are there. When I went to Bristol, they sent a deputation to ask me if I would meet them in public discussion and prove the divinity of my mission. I told them, if they would get the most influential minister of Clifton to appear, I would condescend to meet him in public discussion; but I would not meet them. There is plenty of room in the District for preaching where men could labour who would not be afraid to go out, trusting in the Lord in true Gospel style, "without purse and scrip."

President LYMAN: I hope that among all other good things, we will learn in this meeting and keep on learning this useful lesson, and that is, to accept of things as we find them amid circumstances of a mixed and varied character: and to impress this upon your minds, I thought I would say something about representing my district, or our district. We do not wish all the District Presidents to talk to-day, but desire to hear some of them to-morrow. I do not wish to say anything by the way of eliciting any argument or discussion, but I wish to suggest some things that may be subjects for thought and reflection, and be conducive to your improvement. In our district we have all the men there are and all the kinds

of men there are in the Mission. We say that they are all pretty good men; and if we should say that they are all very good men, it might be possible that we should say too much. But we will say that they are good men. All these men are good men; but still I do not think that, good as they are, they are all doing every good thing which they might do. I wish to see the Elders become great men—that is, grow to become greater by degrees, month by month and year by year, through increasing knowledge and continued improvement. We say this desirable condition of things can be attained to by our labour. Well, that is all very true, if our labour is directed aright, but if our labour, however industrious we may be, however assiduously we may apply ourselves to it, was never of a nature calculated to produce a certain result that was necessary before we could become great, we would remain for ever the same kind of men that we were before we commenced to labour. Self-improvement is what you and I must depend upon. There are no schools kept up for your benefit and mine, as we are now situated; but we are turned out into the wide world, dependent upon the Lord and our own exertions to qualify us for the greatness we aspire to. I wish to impress this truth upon the Elders here, not merely because I have all my life pursued, and am pursuing now the course I desire to point out to you, but because of its truth I wish to teach it to you that you may do better than I have done with regard to it. And I think, for certain reasons, that you are under obligations to do better than I have done. When we come to consider those things in which we should improve in detail, if we are not careful, we may be in danger of being deterred from attempting to improve in them all, there will be so many of them. There are so many things to learn of which we are ignorant, or have but a very imperfect conception; but we have to learn to look upon the improvements which are to be made as continually developing before us through an eternity stored with the treasures of knowledge we have yet to acquire; for there is an eternity lying before us, in which we have to learn, and which is full of knowledge for us

to acquire. At least, so far as we have travelled, we have found it so; for we have ever found something to learn in the past, and the future opens up to us as full of necessity for ceaseless improvement and continual progress in knowledge as the past ever appeared to be.

But how are you going to learn what your present circumstances and future prospects require you should know? You will travel through the land preaching and teaching, and doing all those things among the people which you think your positions and their necessities demand, and, in the midst of all, often forget yourselves. But let us suppose you receive a letter from a friend, of whom you have not thought much, perhaps, for some time, in the multiplicity of your labours, and you think you ought to write to that friend, though you heartily dislike the task. You sit down in some place to write, feeling all the time as if you wish you could get rid of it; for "to sit down to write is so hard a job!" But since it has to be done, why you "will get through it as quick as possible." So, taking a pen, you scratch away, making perhaps as strange-looking characters as those with which brother Sloan is now reporting, but not so intelligible, nor so easily understood. Well, you write quick, and in the hurry you do not think well nor write well; and if perchance you have been as unfortunate as I was after coming into the world, to be unblessed with the advantage of early education, you never think of orthography; so that the letter, when written, is creditable neither to the sense, care, nor information of the writer. The way it is with us in reference to writing, so it often is with reference to everything else. I wish to see the Elders, while they are preaching the Gospel, remembering that their own improvement is one great object they ought ever to have in view. You remember I told you, this morning, that yourselves were the first men to be saved by your labours. There is nothing should ever rise above yourselves in your desires and thoughts. "What! should we remember ourselves before God?" Yes. God never asked you to remember Him and forget yourselves. He desires you to live and move, to think and act, for yourselves

and your own salvation; in doing which, you will never forget him; and the obtaining of salvation is on your part the full realization of that which was ordained for you by him before the world was, that he might extend the same principles of blessings to you that were with himself and in himself in the bosom of eternity. I wish you to be wiser than I have been—particularly you young men who are just starting out in life; and if you are not wiser when you are forty years of age than I was at the same age, I shall think you have not employed your time to good advantage, nor as you ought to have done. To be preachers, you want to know something, and know how to tell that something to others in words that can be understood. In order to do this, you must learn the use of words, and how and when to apply them properly. If you have had the advantage of schools in which to acquire this knowledge, you are much better off than I am; but I speak thus more particularly for the benefit of those who are bad writers and cannot spell well. But some may say, "Oh, I am too old to begin learning that now!" Well, how old are you? I am not too old to look into a dictionary; and when I learn anything, the acquisition is not burdensome in the least. I wish to see you all act wisely in this matter and take a course to improve continually. And remember that the work will not all be accomplished to-day; and the reason I conclude it cannot all be done to-day is because you cannot learn it all in a day. But all the knowledge that you will ever learn, you will learn to-day: you will acquire it to-day, for to-morrow never comes to any of us. If you find yourselves rebelling against this course, take yourselves to task immediately, and seek to exert a ruling influence, and exercise a controlling authority over yourselves, so that you may travel in the path of right, of improvement, and progression. The reason why I make these remarks is that you may see that judgment should ever control you, and not feelings, which might lead you astray. I wish you to see and understand the principle that is contained in my remarks. I do not desire to bind you; but, if you adopt it and apply it, you will feel as the man feels who is making

money and desires to store it by. If he only adds a coin each day, he sees his hoard increasing with pleasure, yet he desires to see it accumulating faster; so, if you only add the knowledge of one word in a day to your present store, in one year you would understand 365 words more than you did at the commencement; and in that way you would soon have at your command all the language you might need, while your desire would increase to add to the knowledge you already possessed. This thing affects us to a greater extent than we realize. We will have to do something more, by-and-by, than preach the Gospel; and if we do not do it, some others will do it for us. We have to have ears, sense, and thought for the world. How, then, shall we ever be in a condition to meet these requirements, if we do not progress in the acquisition of knowledge and keep preparing for them—preparing for that time when the Priesthood, clothed with light, thought, and intelligence, shall become the light and power of life to mankind, through which the glorious perfections of Omnipotence shall be developed in the midst of a happy humanity? To improve ourselves, we must learn to govern ourselves and become subject to our judgments—judgments enlightened and matured by the influence of truth. Do we seek to do so as well as we know how, with a strict regard to the dictates of our judgments? If I cannot convince your judgments upon this matter, in mentioning it, I follow the dictates of my own. "Why, then," says one, "do you speak about the matter." Because I wish you to be wiser than I have been in the days of youth and inexperience, and that, too, through my experience; and I do not feel that it is a waste of time to try and direct your attention to its importance. When we shall have attained to heaven, where everything is perfect, we must be perfect as those who inhabit that region of perfection and bliss. If we were not so, we should be like that poor man who is mentioned in the Scriptures, who, because he had not a wedding-garment on, was turned out from the marriage feast. I will appeal now to any of you, brethren, who are, like myself, unfortunate in having but little education. You often find yourselves in

circumstances where you lack the knowledge necessary for the occasion, and where, if you only had the knowledge sufficient, you could do all that you desired to do. You may make the attempt under such circumstances to accomplish what your heart desired to see performed, but fail through the lack of ability—of a little information which might be acquired.

There is another thing we should think about as ministers, which will greatly conduce to help us out of the mud of sin and wrong, and that is, always to remember how high and holy is the calling wherewith we are called; and there is only one thing we are called to do, and that is to save men and women, ourselves included. We are called to labour in this work with all that we know and with all that we can learn, to present it to the people in a guise to win the love of every lover of truth, as men called and ordained to be the teachers of the nations. What do you seek, then, as preachers of the Gospel? You simply ask the people to hear. And if they will not hear, what have you to do? Why, pass on about your business, and leave those who will not hear to themselves. If one man will not hear, pass on to another till you find those willing to hear, and leave the others alone. "But," says one, "should we not contradict the lies we hear uttered against the truth?" Would your contradiction of them make them true? Did Jesus say to those he sent out to bear salvation to mankind—"Go ye into all the world and preach the Gospel, saying to every one who disputes the truth of your message, You are a liar, sir!"—telling them to listen to such characters or respond to them, and by so doing become on a level with them? He did not. I would wish to see the Elders of Israel going forth into the world with all such things beneath their feet,—not being egotistical or proud, but going out to preach the Gospel as the friends of mankind, to teach them that truth will better their condition as beings before whom an eternity is opening up, rich with truth for their acceptance, if they will only listen to it and receive it, communicating it kindly, in its own native spirit of charity, and giving it an application in themselves.

Is a preacher of the Gospel sent out to see whether the Gospel he carries is true or not? No: he is sent out, supposed to know its truth, to recommend it to others; and to do that, he is required to pursue a course that will tend to cause others to receive it. I wish to see the Elders ever consider this in their ministrations among the people, and to avoid being led into discussion with the enemies of the truth. When I permit myself to be embroiled in a debate with a poor miserable being who is a disgrace to humanity, I put myself on a level with him, and cannot lay claim to any more respect than he claims. Suppose I forget the nature of my calling, and meet him in discussion, whether by voice or pen, what is the object he has in view? Why, to try and prove that what I know to be true is not true. Who would be the gainer, if he could succeed in convincing anybody that I was teaching error? Why, nobody in the wide world. He might gain the little empty notoriety which was one object he had in view, but not one soul would be made happier or better, or be the gainer by it; and no respect would accrue to me. The truths I defended would not be any truer if I defeated him. I do not wish you to think that these remarks all belong to brother C. or brother B., but to every one of you. I wish to see you going through the world as though you were men and God's children; and if people of this class have not anything to do, tell them you will find some legitimate employment for them. Perhaps you can hire them out somewhere to do some kind of work that may be useful, but never come down so low, never condescend so far as to place that Gospel, of the truth of which you can bear record everywhere you go, on a level with the opinions and notions of men who are so vile, impure, low, degraded, and debased that they cannot, will not see beauty or truth in the noblest principles God has revealed from the heavens. Why, they are like carrion birds, and cannot relish anything that is pure. Their taste is vitiated and depraved; they are mean, corrupt, and lazy, and will not work in honesty like men. Of course you can get an influence, and they wish you to use that influence to get them the advantage of being heard

among the people which they cannot themselves secure by their own ability. And all they propose to tell the people is that the truth you tell them is a lie—that the purity of the Gospel you bear is corruption. Let all your labours be devoted to telling the truth to those who will listen to it, and let such characters go their own way. Your attention turned to them is their food: withhold it, and they become powerless and die.

"Would you not hold a discussion?" you may ask. Why, yes. There might arise circumstances which would induce me to enter into argument with some person whose views did not exactly coincide with my own. And I do not wish you to say that you will never discuss, but I desire that you should know the better course to pursue, and journey in it. When discussion was conducive to bringing people into the Church, it was good; but now, when it does more harm than good, it is unwise, to say the least, to participate in it. We have received the Gospel of salvation to carry to the world, and I wish it to be known that we are above antagonistic discussion and senseless contention. We are the world's teachers, and have not been sent out to be taught of the world. As it was said long ago, we are "sent to teach, and not to be taught." If we make no quarrels in carrying the truth to the children of men, the world will be preserved from the evils that would attend such a condition of things. This is the course that will save in justice and righteousness, because it does no wrong to any soul. And if we only keep this principle before our minds, it will be to us like the guiding star by which the ocean-tossed mariner can find his way across the trackless deep.

There is another thing, brethren, I would wish you to remember. Be watchful that you never evoke a storm which you cannot control. When you raise a storm which you cannot control, how do you know where it may carry you to? This we should think of continually. People sometimes think they should sacrifice themselves for the great cause—for the general interest. There is no interest higher or dearer to us than the saving of ourselves. I am not so far from doing wrong that there is

no possibility of my doing anything but what is right; but I do what is right because I know it is right, and a duty I owe to God, myself, and you, with every other being. It is my duty to tell you what is right, not because I expect you all to become paragons of perfection to-morrow, or the next time we may meet together, but that you may improve continually. What I have not got I know would be good to have by what I already possess, and this inspires me with the strength I have, (though that is not much,) and the desires that animate me to learn and improve, seeking to add one truth to another, and other principles of knowledge to those which I now possess. The course I am pursuing I can recommend to you, and I wish to see you going along as I am doing, only all that you can learn faster than I can God bless you in that learning, and never stop to inquire whether brother Amasa has learned what you see is good and worthy of possessing. Then, when you have learned principles of truth till you are covered with one blaze of truth and knowledge, you can communicate them to others who may lack them as much as you do now, while you enjoy for yourselves all the blessings and benefits accruing from their possession. All truth is good and bright and glorious; but if in the obtaining it, like the diamond hid in the sordid clay, it should not present all its beauties at the first glance, remember that the precious gem will be revealed in all its glowing beauty when cleansed from the surrounding particles of less valuable matter and polished with care. Let this be an incentive to you, not only to learn the truth for yourselves, but also that you may be able to declare it to others for their benefit. But if, when you come to speak what you know to be true, your articulation was such that you could not be understood, how much the wiser would they be who listened to you? Why, not a particle. There should always be a harmony developed between bright thoughts and the words in which they are presented.

There is one thing I have seen in the history of this Church. Men would go out and preach so as to attract the attention of learned men; but when these individuals come into closer com-

munication with them, the degree of interest which had been awakened was not sustained, in consequence of their lack of information on many points which those of greater educational acquirements possessed, and the want of which, in their estimation, unfitted a man to become a public teacher. When we create such a feeling with regard to us that the great ones will begin to inquire after us, and, perhaps, write us a neat little note, which we would require to reply to, and in doing so, suppose we write everything but what we ought to write, and, like the Yankee, put the cart before the horse—our ideas loose, our language incorrect, our orthography bad, and our writing a lot of miserable scratches, how would we feel ourselves? and what would be the feeling such a letter would be likely to produce in the mind of the educated, well-informed person to whom it might be sent? But if we knew that we were qualified for the work that lay before us and the duties that might appertain to our position, we could walk up to our work like men conscious of our ability.

Well, remember these things, and in your travels round teach them to the Ministry—I mean the Elders who have to labour among the people. If I had had anybody to teach me such a lesson when I was young as I have given you this afternoon, it would have been of great value to me. I have not said these things because of anything that anyone has done, but for your benefit; for I wish to see you men before you get to be as old as I am. Be careful of your lives as a miser would of money, and do not eat or drink that will poison you or do your bodies injury. May God bless you! Amen.

"They may talk of this world as a desert," was sung by Elder J. D. T. McALLISTER, who then made a few remarks relative to the work in the United States. He said—

I have much pleasure in meeting with you, my brethren, and feel thankful that I have been preserved on my journey to this land. The people of the United States have enough to do now to take care of themselves, without annoying the Saints in Utah; for war and revolution are spreading through the land, and every man's hand seems turned against his neighbour. There

are some older Saints there than those in brother Kay's District, for some of them were born in the Church soon after it was organized. Some have been home to the Mountains and come back again, and find now that they are away from father's house. They feel like returning to where they can again enjoy peace and the blessings of the Gospel with the Saints of the Most High. The brethren labouring in the churches are honouring their Priesthood and labouring to do all the good they can. There was a good work done last winter in the States; but the chance for preaching there now is very slight. The minds of the people are so occupied with war that they have no time to think of the Gospel of peace and salvation. Still I feel thankful to God that I succeeded in bringing some of my relatives into the Church during my stay there. When I neared the shores of Britain, my heart warmed to the land of my forefathers, and my thoughts reverted to the time when they had gone to America and had helped to establish a government of freedom under a constitution of liberty; yet I, their descendant, was forbidden to worship my God according to the dictates of my own conscience in that same land, and driven from my home with my brethren at the bayonet's point by mobs, who have virtually destroyed that Constitution and brought ruin upon their country through their murderous and unholy actions. Yet I love America still, and I feel well in the Gospel, and desire to do all the good I can, helping to build up the kingdom of our God upon the earth.

Meeting closed with singing—"Praise God, from whom all blessings flow," and prayer by President CANNON.

Thursday, 2nd, 10 a.m.

Meeting called to order by singing—"The morning breaks." Prayer by President CANNON. Singing—"Now let us rejoice in the day of salvation."

Elder Jacob G. BIGLER was called upon to report the Irish Mission. He said—In representing Ireland, I may begin by saying that the people are much under the influence of priestly power, both Roman Catholics and Protestants, which makes it a difficult matter to spread the Gospel among

them. The Saints are few in number, the whole Mission containing but about 100, who are scattered over the country from Cork to Londonderry. Nominally, there are two Conferences—the Dublin and Bellast, with one Travelling Elder in the Mission. The Saints in Ireland are very warm-hearted, and I have got very much attached to them. Their desires to emigrate are strong and increasing in strength, but they are very poor, and can scarcely get enough to exist upon. Elder Crawley has laboured there for three years, and he has done a good work, and has the good feelings of the Saints. The people generally are so much under the influence of priestly power that they dare not leave their congregations to come out and hear us, while Ribbonmen and Orangemen contend for their respective parties with fierceness and bitterness, and use every means to prevent any from deserting their sectional standards. We are adding to our numbers, though but few strangers come to our meetings, and the Saints are increasing in faith and good works. I love them because they love the work of God, and I never felt better anywhere than I have done in Ireland, notwithstanding that the people are poor. There are many good honest souls in that land, and I am thankful to the Lord that I am here, and that my mission has been cast in Ireland, for I desire to see the truth spreading wherever there are honest-hearted men and women to be found.

Elder E. H. BLACKBURN said—I feel glad at having the privilege of reporting my field of labour, comprising the Norwich and Bedfordshire Conferences. Elder Richard Bentley presides over the Norwich Conference, in which are three Travelling Elders. The work of God is onward there, and the meetings are well attended by strangers in all the Branches. The Saints feel well, and the Spirit of God is with them. We are not baptizing all Suffolk and Norfolk, but we are steadily adding to our numbers a few all the time. Almost the half of those in the District had been cut off, but we are making exertions to get those back again who have strayed from the fold. Elder Joseph Bull presides over the Bedfordshire Conference, and there the

Priesthood, Saints, and those presiding over them are united together. I can truly say that we have a good people in that region of country, who are united to carry out the counsel of the Presidency. There is nothing particularly out of joint in the District that I know of, and I look forward to a great ingathering into the Church through the various Branches comprised in it. And I believe, if we had more good Elders, that a very great work could be done. I have enjoyed myself much in my labours since I came to this land, and have rejoiced while at this Conference. Wherever the Presidency please to appoint me to labour, there I want to be as speedily as possible, and desire to labour for good. May God our Father bless you. Amen.

Elder JOHN S. GLEASON: So far as the District over which I preside is concerned, I consider it in a good condition. If we have not baptized everybody in the country, our course has been such as to raise no great excitement. We have met no opposition, and no person has meddled with us; but the course we have taken has made the few inquirers after truth listen to us. The Branches are small, and the congregations are necessarily also small, with but few strangers attending; but those who come to listen, after a few Sundays, are generally ready to be baptized. The Saints have improved in faith and good works, and are feeling the importance of living their religion. They have drank in of the spirit possessed by the Elders labouring among them, and they feel that within the Gospel there is eternal life. I have never been among a people in my life who feel to obey counsel more than the Saints of the Newcastle-on-Tyne District, comprising the Newcastle, Durham, and Carlisle Conferences, presided over by Elders William Dallin, Samuel Hargraves, and Henry W. Barnett. The Saints are not the wealthiest people in the world, but I believe they are among the most honest, and are desirous of keeping the commandments of God. My feelings concerning the brethren labouring in the District are good, for I never knew a better set of boys in my life. They have been willing to do just as they were told, and have obeyed counsel to the very letter. We are not

perfect, but we are desirous of progressing towards perfection. My happiness and delight are increasing in the work of God, with all my weaknesses, which I am striving to overcome; and I am thankful that I can bear testimony

to the Saints and the world that the institutions of the kingdom of God will abide forever, while the institutions of man will pass away and be found no more.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 1, 1862.

THE ELDERS OF ISRAEL SHOULD BE CONSISTENT AND LIBERAL.

WHILE it is undoubtedly true that, as the world is now constituted, persecution inevitably attends the practice of the principles of the Gospel, it is likewise true that persecution has been produced and increased by the unwise conduct and remarks of believers in those principles. Even among the Elders, where, if anywhere, wisdom should be found and prudent conduct be witnessed in their intercourse with the world, there has been a recklessness and imprudence manifested which has been productive of many evils. There have been some who have seemed to imagine that, if they were not persecuted—as the Apostle had said “all that will live godly in Christ Jesus shall suffer persecution”—they were not godly, and therefore they must do or say something to bring it upon them. If they did not meet with it in the pursuance of their duty in the ordinary way, they must go out of their way to encounter it; they must court it, if it would not come without courting; for, in the opinion of such, zeal for and courageous devotion to the truth and its interests would be measured by the amount of persecution which its adherents would have to contend with. A discussion, a defiance of the religious sects, an intemperate denunciation of their creeds, an exposure of their absurdities, a contrast between them and the Gospel which would make them appear ridiculous, a eulogy upon all the institutions of the Saints, and, in the same breath, a declamation against everything belonging to the “Gentiles,” or, in fact, anything would be adopted by such men to accomplish what they supposed was the preaching of the Gospel and the fulfilment of their missions and callings, which would arouse men’s anger and stir them up to violence. There are others who have not gone to such extremes upon these points, and who may not have designed to arouse persecution, or have not tried, as the popular phrase goes, to “make the Devil mad;” but yet, through ignorance, have unwittingly done so in presenting the principles of the Gospel to the people by the dictatorial tone, they have assumed and the contempt they have evinced for the opinions of others who have differed from them.

Too many of the Elders have appeared to act, in all their intercourse with the world, in days that are past, as though they thought that when they stood up or opened their mouths, they should be recognized *instantly* as the servants of God and authorized to teach the people. The ignorance of the people, their incapability to recognize or understand the truth when they first hear it, and the traditions which have been ingrained within them, were not taken into consideration. Of course, where this has been the case, trouble has been apt to follow, and feelings of embittered hatred have been aroused against themselves and the truth.

them. The Saints are few in number, the whole Mission containing but about 100, who are scattered over the country from Cork to Londonderry. Nominally, there are two Conferences—the Dublin and Belfast, with one Travelling Elder in the Mission. The Saints in Ireland are very warm-hearted, and I have got very much attached to them. Their desires to emigrate are strong and increasing in strength, but they are very poor, and can scarcely get enough to exist upon. Elder Crawley has laboured there for three years, and he has done a good work, and has the good feelings of the Saints. The people generally are so much under the influence of priestly power that they dare not leave their congregations to come out and hear us, while Ribbonmen and Orangemen contend for their respective parties with fierceness and bitterness, and use every means to prevent any from deserting their sectional standards. We are adding to our numbers, though but few strangers come to our meetings, and the Saints are increasing in faith and good works. I love them because they love the work of God, and I never felt better anywhere than I have done in Ireland, notwithstanding that the people are poor. There are many good honest souls in that land, and I am thankful to the Lord that I am here, and that my mission has been cast in Ireland, for I desire to see the truth spreading wherever there are honest-hearted men and women to be found.

Elder E. H. BLACKBURN said—I feel glad at having the privilege of reporting my field of labour, comprising the Norwich and Bedfordshire Conferences. Elder Richard Bentley presides over the Norwich Conference, in which are three Travelling Elders. The work of God is onward there, and the meetings are well attended by strangers in all the Branches. The Saints feel well, and the Spirit of God is with them. We are not baptizing all Suffolk and Norfolk, but we are steadily adding to our numbers a few all the time. Almost the half of those in the District had been cut off, but we are making exertions to get those back again who have strayed from the fold. Elder Joseph Bull presides over the Bedfordshire Conference, and there the

Priesthood, Saints, and those presiding over them are united together. I can truly say that we have a good people in that region of country, who are united to carry out the counsel of the Presidency. There is nothing particularly out of joint in the District that I know of, and I look forward to a great ingathering into the Church through the various Branches comprised in it. And I believe, if we had more good Elders, that a very great work could be done. I have enjoyed myself much in my labours since I came to this land, and have rejoiced while at this Conference. Wherever the Presidency please to appoint me to labour, there I want to be as speedily as possible, and desire to labour for good. May God our Father bless you. Amen.

Elder JOHN S. GLEASON: So far as the District over which I preside is concerned, I consider it in a good condition. If we have not baptized everybody in the country, our course has been such as to raise no great excitement. We have met no opposition, and no person has meddled with us; but the course we have taken has made the few inquirers after truth listen to us. The Branches are small, and the congregations are necessarily also small, with but few strangers attending; but those who come to listen, after a few Sundays, are generally ready to be baptized. The Saints have improved in faith and good works, and are feeling the importance of living their religion. They have drank in of the spirit possessed by the Elders labouring among them, and they feel that within the Gospel there is eternal life. I have never been among a people in my life who feel to obey counsel more than the Saints of the Newcastle-on-Tyne District, comprising the Newcastle, Durham, and Carlisle Conferences, presided over by Elders William Dallin, Samuel Hargraves, and Henry W. Barnett. The Saints are not the wealthiest people in the world, but I believe they are among the most honest, and are desirous of keeping the commandments of God. My feelings concerning the brethren labouring in the District are good, for I never knew a better set of boys in my life. They have been willing to do just as they were told, and have obeyed counsel to the very letter. We are not

perfect, but we are desirous of progressing towards perfection. My happiness and delight are increasing in the work of God, with all my weaknesses, which I am striving to overcome; and I am thankful that I can bear testimony

to the Saints and the world that the institutions of the kingdom of God will abide forever, while the institutions of man will pass away and be found no more.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 1, 1862.

THE ELDERS OF ISRAEL SHOULD BE CONSISTENT AND LIBERAL.

WHILE it is undoubtedly true that, as the world is now constituted, persecution inevitably attends the practice of the principles of the Gospel, it is likewise true that persecution has been produced and increased by the unwise conduct and remarks of believers in those principles. Even among the Elders, where, if anywhere, wisdom should be found and prudent conduct be witnessed in their intercourse with the world, there has been a recklessness and imprudence manifested which has been productive of many evils. There have been some who have seemed to imagine that, if they were not persecuted—as the Apostle had said “all that will live godly in Christ Jesus shall suffer persecution”—they were not godly, and therefore they must do or say something to bring it upon them. If they did not meet with it in the pursuance of their duty in the ordinary way, they must go out of their way to encounter it; they must court it, if it would not come without courting; for, in the opinion of such, zeal for and courageous devotion to the truth and its interests would be measured by the amount of persecution which its adherents would have to contend with. A discussion, a defiance of the religious sects, an intemperate denunciation of their creeds, an exposure of their absurdities, a contrast between them and the Gospel which would make them appear ridiculous, a eulogy upon all the institutions of the Saints, and, in the same breath, a declamation against everything belonging to the “Gentiles,” or, in fact, anything would be adopted by such men to accomplish what they supposed was the preaching of the Gospel and the fulfilment of their missions and callings, which would arouse men’s anger and stir them up to violence. There are others who have not gone to such extremes upon these points, and who may not have designed to arouse persecution, or have not tried, as the popular phrase goes, to “make the Devil mad;” but yet, through ignorance, have unwittingly done so in presenting the principles of the Gospel to the people by the dictatorial tone they have assumed and the contempt they have evinced for the opinions of others who have differed from them.

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Assailing a man's belief or exposing the weaknesses of his religion is not the best plan to adopt to convince him of his errors or to convert him to the truth. Arouse a man's combativeness and make him angry, and he will fight; he will regard neither reason nor argument under such circumstances, but will cling to and defend his opinions, right or wrong, to the extent of his ability and power, against every assailant. If men are to be convinced, it must be done by showing them the truth, and setting before them its beauties in a simple, mild, kind manner. This can be done without sarcastically assailing their belief or holding it up to ridicule. They will see its faults and imperfections very quickly themselves when they hear truth taught in plainness and power; and if they be honest, they will abandon them and adopt the truth instead. When they do this, their sensitiveness respecting their old creeds and opinions will wear away, because all their affection for them will have died out. As a people, we should be most kind in all our intercourse with those who do not believe as we do. The knowledge which we now possess of the truth, contrasted with our former ignorance of its saving principles, should fill us with charity for those who are in the position we were in when the Gospel found us. An Elder who does not entertain this feeling, and who will not bear with the lack of comprehension of the people among whom he may attempt to labour, is unsuited to the calling of a minister of the Gospel. Instead of making friends, he will create enemies; instead of bringing men to a knowledge of the truth, he will drive them from it in disgust, as it is represented by him.

Saints should not be bigoted or intolerant; yet there are those who make the profession of being such who are not free from these faults. They permit narrow, illiberal feelings to take possession of them, to the injury of themselves, the cause they represent, and the people towards whom these feelings are exhibited. It is a fact, which lengthy experience has taught many, that the propagation of the Gospel has been retarded in too many instances by the bigotry and illiberality of sentiment and inappropriate remarks of unwise Elders and Saints. The ears of many well-meaning people have been, as it were, cut off, or at least so closed against all that might be said in favour of the truth, that it would have no effect upon them. When persecution has been aroused, as a consequence of these things, the exclamation has been too often made by those whose imprudence has been chiefly instrumental in producing it, that they are being "persecuted for righteousness' sake," they failing to realize that, if they had acted with more wisdom, they might have escaped it all, and still have been equally righteous and valiant for the truth. They who understand and practise the truth should be and are free from all illiberality of this kind, for a knowledge of the truth gives them a breadth of view and a charity which partakes of God and heaven, and enables them to look upon man as the child of God, who, though ignorant and blindly opposed to the truth, is yet the object of his regard and tender mercy.

As servants and Saints of God, we should cultivate within ourselves a liberality of sentiment in all our intercourse with the world that will cause us to be more like Him. And if men are ignorant and cannot readily recognize the truth or receive it, we should be patient with them and treat them as though they had some rights as well as ourselves; and among those rights is that of using their agency to receive or reject the truth, for the correct exercise of which they are responsible to the Almighty. It is quite possible that hundreds and thousands of people will yet associate themselves with the kingdom of God, and seek

to dwell under its institutions and laws, who may not practise or believe in our religion or accept it as divinely inspired, but who may love liberty, good order, and virtue, and seek a residence among the Saints of God, that they may enjoy these blessings. Before they will do this, however, our character as a liberal-minded, freedom-loving people must be known; for if we were to be intolerant, and to manifest a hatred and opposition to all who do not believe as we do, and to withhold from them their rights, and it were to be known that this was our course, it is not reasonable to expect that any of that class would come near us, or would think the Government of the kingdom of God anything but an odious despotism. The sentiment breathed in the following lines written by Elder Parley P. Pratt is replete with that liberality which should ever prevail among the people of God:—

Freedom, peace, and full salvation
Are the blessings guaranteed—
Liberty to every nation,
Every tongue, and every creed.
Come, ye Christian sects, and pagan,
Pope and Protestant and Priest;
Worshippers of God or Dragon,
Come ye to fair freedom's feast.
Come, ye sons of doubt and wonder,
Indian, Moslem, Greek, or Jew;
All your shackles burst asunder:
Freedom's banner waves for you.

HISTORY OF JOSEPH SMITH.

(Continued from page 57.)

Friday, 14.—Wrote to Governor Ford as follows:—

"Nauvoo, June 14th, 1844.

His Excellency Thomas Ford.

Sir,—I write you this morning, briefly, to inform you of the facts relative to the removal of the press and fixtures of the *Nauvoo Expositor* as a nuisance.

The 8th and 10th instant were spent by the City Council of Nauvoo in receiving testimony concerning the character of the *Expositor*, and the character and designs of the proprietors.

In the investigation it appeared evident to the council that the proprietors were a set of unprincipled, lawless debauchees, counterfeiters, bogus-makers, gamblers, peace-disturbers, and that the grand object of said proprietors was to destroy our constitutional rights and chartered privileges, to overthrow all good and wholesome regulations in society, to strengthen themselves against the municipality, to fortify themselves against the Church of which I am a member, and destroy all our religious rights and privileges by libels, slanders, falsehoods, perjury, &c., and sticking at no corruption to accomplish their bellicious purposes; and that said paper of itself was libellous of the deepest dye, and very injurious as a vehicle of defamation, tending to corrupt the morals and disturb the peace, tranquility, and

happiness of the whole community, and especially that of Nauvoo.

After a long and patient investigation of the character of the *Expositor* and the characters and designs of its proprietors, the constitution, the charter, (see Addenda to Nauvoo Charter from the Springfield Charter, sec. 7,) and all the best authorities on the subject. (See Blackstone iii, 5, and n., &c., &c.)

The City Council decided that it was necessary for the 'peace, benefit, good order, and regulations' of said city, 'and for the protection of property,' and for 'the happiness and prosperity of the citizens of Nauvoo,' that said *Expositor* should be removed; and declaring said *Expositor* a nuisance, ordered the Mayor to cause them to be removed without delay; which order was committed to the Marshal by due process, and by him executed the same day, by removing the paper, press, and fixtures into the streets, and burning the same; all which was done without riot, noise, tumult, or confusion, as has already been proved before the municipality of the city; and the particulars of the whole transaction may be expected in our next *Nauvoo Neighbour*.

I send you this hasty sketch that your Excellency may be aware of the lying reports that are now being circulated by our enemies, that there has been a 'mob

at Nauvoo, and 'blood and thunder,' and 'swearing that two men were killed,' &c., &c., as we hear from abroad, are false—false as Satan himself could invent, and that nothing has been transacted here but what has been in perfect accordance with the strictest principles of law and good order on the part of the authorities of this city; and if your Excellency is not satisfied, and shall not be satisfied after reading the whole proceedings which will be forthcoming soon, and shall demand an investigation of our municipality before Judge Pope, or any legal tribunal at the Capitol, you have only to write your wishes, and we will be forthcoming. We will not trouble you to fill a writ or send an officer for us.

I remain, as ever, a friend to truth, good order, and your Excellency's humble servant,

JOSEPH SMITH."

The following letters were also written:—

"Nauvoo, June 14th, 1844.

To His Excellency Gov. Ford.

Sir,—Though I have not the honour of a personal acquaintance with you, I take the liberty of stating to you that I arrived here from the city of New York about a year since, where I was engaged in the practice of medicine for many years; that Gen. Smith's letter to you of this date has been read in my hearing; that the statements contained therein, in relation to the proceedings of the municipal authorities for the removal of the press whence issued a scandalous sheet entitled the *Nauvoo Expositor*, are correct, having been an eye and ear-witness of them.

The whole affair was conducted by the City Marshal and his posse in the most quiet and orderly manner, without the least noise, riot, or tumult; and when the nuisance was abated, they immediately retired and were dismissed.

Having been a boarder in Gen. Smith's family for more than nine months, and having therefore had abundant opportunities of contemplating his character and observing his conduct, I have concluded to give you a few of my 'impressions' of him.

Gen. Joseph Smith is naturally a man of strong mental powers, and is possessed of much energy and decision of character, great penetration, and a profound knowledge of human nature. He is a man of calm judgment, enlarged views, and is eminently distinguished by his love of justice. He is kind and obliging, generous and benevolent, sociable and cheerful, and is possessed of a mind of a contemplative and reflective character. He is honest, frank, fearless, and independent,

and as free from dissimulation as any man to be found.

But it is in the gentle charities of domestic life, as the tender and affectionate husband and parent, the warm and sympathizing friend, that the prominent traits of his character are revealed, and his heart is felt to be keenly alive to the kindest and softest emotions of which human nature is susceptible; and I feel assured that his family and friends formed one of the greatest consolations to him while the vials of wrath were poured upon his head, while his footsteps were pursued by malice and envy, and reproach and slander were strewed in his path, as well as during numerous and cruel persecutions, and severe and protracted sufferings in chains and loathsome prisons, for worshipping God according to the dictates of his own conscience.

He is a true lover of his country, and a bright and shining example of integrity and moral excellence in all the relations of life. As a religious teacher, as well as a man, he is greatly beloved by this people. It is almost superfluous to add that the numerous ridiculous and scandalous reports in circulation respecting him have not the least foundation in truth.

In haste, I have the honour to be your Excellency's most obedient and humble servant,

JOHN M. BERNHISEL."

"City of Nauvoo, June 14th, 1844.

Honourable Gov. Ford.

Being a stranger in the city of Nauvoo, but fully acquainted with the facts as stated in Gen. Smith's letter of June 14th, I assert that they are true in every particular, and that the press, in the minds of all unprejudiced people, was a nuisance of the worst character, and that the authorities acted perfectly proper in destroying it; and in accomplishing the act there was no noise, tumult, or riot. Furthermore, having remained for a few weeks at Gen. Smith's house, I think it my duty to state that I have seen nothing in his deportment but what is correct in all his domestic relations, being a kind husband and an affectionate father; and all his affairs, both domestic and official, have not only been free from censure, but praiseworthy, and ought to be imitated by every one desirous of good order and peace.

Yours, sir, most obediently,
J. R. WAKEFIELD, M.D."

"Post Office, Nauvoo, Ill., June 14, 1844.

His Excellency Thomas Ford.

Dear Sir,—I address this letter to your

Excellency by the hand of Mr. S. James, in consequence of the difficulties now existing in this county, difficulties in which I have had no concern; and fearing as I do that in the midst of an excitement so great as I have understood now exists in this county, (I say understood, for it is by report only that I can speak,) there may be attempts made to prejudice your mind to take some measures of a violent character that may seriously affect the citizens of this place, and injure innocent and unoffending persons, which I am satisfied would grieve your Excellency, as well as every other thinking and humane man.

There have for a length of time difficulties existed between a number of the citizens of this place, which kept increasing. One of the parties had recourse to the *Warsaw Signal* as a medium through which they communicate their difficulties to the world. These productions were inflammatory to a high degree, and the party thus assailed charged the matter as libellous and highly abusive. To these exposures responses appeared in the papers of this place, charging the matter as being false, and the authors as defamers and slanderers.

Things continued thus until a paper was established in this place, called the *Nauvoo Expositor*. The first number of this paper made its appearance, and it was inflammatory and abusive to an extreme. This raised the excitement to a degree beyond control, and threatened serious consequences.

At this particular juncture, all the authorities of the city feeling a common interest in the peace and quiet of the place, and fearing the worst consequences must follow if something were not done, the City Council met and took the matter into consideration, and, after deliberating on the subject and examining the charter, came to the conclusion to hazard all the consequences of declaring the press a nuisance, and accordingly ordered its removal. The City Marshal, in obedience to this order, went and removed the press and destroyed it. This was done without tumult or disorder. When the press was destroyed, all returned home, and everything has been perfectly quiet ever since.

Within the last three days warrants have been issued from a justice of the peace in Carthage, calling for the bodies of the persons who destroyed the press. The officer having the matter in charge refuses the persons a hearing before any other justice of the peace than the one issuing the warrants. With this demand they refused to comply, as there is a

large assembly of persons assembled at Carthage, making threats of violence; and they say, and I have no doubt verily believe, that by going there their lives will be in danger; and from the intelligence which I received last evening from a person no way connected with the affair, and one of undoubted veracity, I must think so myself. This gentleman informs me that he has been in Carthage since Monday last at the land sales, and he heard threatenings by the persons assembled there, that if they could get into Nauvoo they would murder indiscriminately, and those who wanted to escape must leave. This your Excellency will abhor as I do.

The citizens of this county who do not reside in Nauvoo, and those of other counties, have indeed no interest of a personal kind at stake in this matter. There are no persons disturbing them, nor going to do so; and this great excitement does savour of something else to me than a regard for the laws. Why not let the parties, as in all other cases of the kind, settle their difficulties as the laws of the country in such cases have provided.

Have the citizens of Nauvoo ever interfered with cases of difficulty existing in other parts of the county, held public meetings to inflame the public mind in favour of one party, and prejudice it against the other party? Most assuredly they have not. Why, then, must the citizens of this place be scourged with such attempts?

If the citizens of Hancock want the supremacy of the laws maintained, let these tumultuous assemblies disperse, and let the civil officers, if resisted, do as in other cases—call for aid instead of assembling in advance, and then call for persons to be brought into their midst as prisoners amidst threats and insults.

From the confidence I have in your Excellency's superior intelligence and sound discretion, I doubt not but your Excellency will arrive at just conclusions when the matter is submitted to your consideration, as I understand it is about being.

I can see no need for executive interference in this case, but disperse all un-called-for assemblies, and let the laws have their regular course, which they can have if these assemblies will disperse. If not, I fear the consequences.

I send this to your Excellency as confidential, as I wish not to take any part in the affair, or be known in it.

With consideration of high regard, I am, dear sir, your Excellency's most obedient servant.

SIDNEY HIGDON.

I read the doings of the City Council to Dr. Wakefield, and gave him a volume of the *Times and Seasons*. About 4. p.m., I rode out with Dr. Bernhisel. Pleasant and warm day. Towards night some clouds.

A Mr. Norton was tried before Esq. Aaron Johnson, J.P., on a charge of firing Foster's printing-office, and acquitted.

Saturday, 15. — At home. Two brethren came from Lima, and said that Col. Levi Williams had demanded the arms belonging to the Mormons in

that neighbourhood. They wished my advice on the subject. I told them that when they gave up their arms, to give up their lives with them as dear as possible.

It is reported that a company of men were constantly training at Carthage. Mr. John Cane, from Warsaw, said that several boxes of arms had arrived at Warsaw from Quincy. There was some considerable excitement, but expected they were going to wait the meeting at Carthage, which was fixed for the middle of next week.

To be continued.)

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SUMMARY OF NEWS.

ENGLAND.—One of the most alarming colliery accidents that have occurred in this country for several years past took place on the 16th ult. at New Hartley Colliery, near Newcastle. About 220 lost their lives.

PORTUGAL.—News from Lisbon state that the Regency law has been unanimously passed by the Cortes.

ITALY.—General Garibaldi has addressed the following letter to the Society of Young Abruzzians sitting at Naples, and which had named him its Honorary President:—"Caprera, Dec. 24.—Thanks for the honourable title of your Honorary President. As a generation destined to great things, important duties devolve on you. The country finds itself placed in a situation of considerable difficulty, but it will come victoriously out of the trial, thanks to the firm and inexorable constancy of its children. Vultures and ravens, accustomed to feed on dead bodies, still hover over your fine country and find food. Spreading darkness over the land, they find proselytes. It is to you, young men, the cherished of God, that it belongs to dispel this darkness, and to build on the ruins of ignorance the edifice of human dignity. Be the apostles of truth! You will find it in the bottom of your soul. In order to arrive at the free exercise of your apostolate, you must add to the sacred word of truth, which is to confound impostors, the power of force; not that force which subjugates, but that which is destined to deliver slaves. Arm yourselves: for God's sake, arm yourselves, all; and I promise you that the road which will lead Italy to the rank which is destined by Providence for her among nations will be very easy." A detachment of French troops has entered Alatri and arrested ten Bourbon officers. Alatri will be jointly occupied by French and Papal gendarmes.

HUNGARY.—From Vienna we learn that there exists in the county of Pesth, in Hungary, an alarming system of brigandage, which is inexplicable if it be not of political origin, and that this organized system of outrage and murder is the reason why martial law was proclaimed.

TURKEY.—On the 19th ult., about 400 Turks suddenly attacked the insurgents at Banjuui. There were killed on both sides. An imperial decree had been issued announcing the publication of the budget, and conferring full powers on Fuad Pasha, who assumes the functions of Grand Vizier and Minister of Finance.

* AMERICA.—The *Times* says—"The commercial accounts from America show that the progress of national bankruptcy is as rapid as had been anticipated. Gold is at nearly 5 per cent., and the result of this is that the war expenditure, already estimated at \$100,000,000 per annum, must be raised to \$105,000,000. Some of the leading merchants express an opinion that the premium on gold will be at 10 per cent. before the lapse of a month, and 50 per cent. if the war goes on till Midsummer. The North-Western States, it is said, are highly dissatisfied

with the prospect of taxation. It will require three bushels of corn, instead of one, to procure a pound of coffee. Opposition is kept down in the western cities by committees, who denounce those who are suspected of disloyalty. In fact, ad led to the signs of national bankruptcy, there is virtually in some districts a reign of terror." A conflict has taken place about twenty-five miles from Hilton Head, between the military portion of the Port Royal Expedition and the Confederates. The latter appear to have retreated, and it is stated that the Federals have occupied a position about six miles from the Charleston railroad. The loss was not heavy. There has also been a severe fight near Huntersville, in Western Virginia, when the Confederates were worsted. The announcement that the Federal Government has given permission for British troops to pass through the State of Maine, en route to Canada, is confirmed by a despatch which was received at Portland on the 11th ult. On the morning of the 2nd ult. the ocean steamer, *Ella Warley*, Captain Swasey, ran the blockade at Charleston, from Nassau, N.P. She was chased and fired on by the blockading squadron, without harm to her. Her passengers were all English and Scotch, except B. T. Bisbie, late a bearer of Confederate despatches to Europe. The latest accounts from Newfoundland state that the riots between the Protestants and Roman Catholics at Carbonear were more serious than the meagre telegram announcing the outbreak led us to suppose. Fourteen persons, including a magistrate, had been shot by the troops called out to quell the disturbance, and the town was in a state of siege. Another collision, on a greater scale, was imminent.

VARIETIES.

CAMPHOR has been discovered to be an antidote to that terrible poison, strychnine.

The human heart beats about seventy-two times in a minute; or, in a life of sixty years, two thousand million times.

FORCE not a child to premature study. The footpads may be soonest green in the spring, but afterwards they are but sere and yellow tracks in the blooming meadows.

PRESERVING FRUIT WITHOUT SUGAR.—To preserve fruit fresh for winter use, put it in bottles, fill them up with cold spring water, tie down with bladder tightly; put them in a kettle or copper of cold water up to the neck of the bottles, with hay to steady them; let them simmer for a quarter of an hour, but not boil; let them cool in the water; wipe the bottles, and put away in a dry place; but on no account open them before their contents are wanted for eating.

INVISIBLE INK.—The most curious of all kinds of invisible inks is that from cobalt. It is a very singular phenomenon that the characters or figures traced out with this ink may be made to disappear and reappear at pleasure. This property is peculiar to ink obtained from cobalt, for all the other kinds are at first invisible until some substance has been applied to make them appear: but when once they have appeared they remain. To prepare this ink, take zaffre, and dissolve it in nitro-muriatic acid, till the acid extracts from it the metallic part of the cobalt, which communicates to the zaffre its blue colour; then dilute the solution, which is very acrid, with common water. If you write with this liquor on paper, the characters will be invisible; but when exposed to sufficient degree of heat, they will become green. When the paper has cooled they will disappear. Observe, if the paper be too much heated, they will not disappear at all.

DEATH IS NOT PAINFUL.—The placid feelings which accompany natural death are known from the evidence of multitudes who have testified to their ease with their latest breath. The very pleasurable feelings which accompany drowning and hanging have been recorded by numbers who have been recovered after consciousness had ceased. Death from cold we should suppose to be one of the worst forms in which the king of terrors could approach; but, instead of the frosty horrors we picture, the victim finds himself rocked, at last, into a soothing slumber. "I had treated," says Dr. Kane, in his *Arctic Explorations*, "the sleepy comfort of freezing as something like the embellishment of romance. I had evidence, now, to the contrary. Two of our stoutest men came to me, begging permission to sleep. 'They were not cold; the wind did not enter them now; a little sleep was all they wanted.'" From this sleep, if they had been allowed to indulge in it, they would never have waked. The pain was not in dying, but in the effort to avoid it; the descent to the grave was easy and grateful: all the resolution was required to keep the steep and toilsome road which led back to life.